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THE

Vedic Magazine

AND

GURUKULA SAMACHAR.

Edited by Professor RAMA DEVA.

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SUPPLEMENT

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THE

Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

"Of all gifts that of Divine knowledge is the highest and the noblest." *Manu.*

VOL. III. } PHALGUNA 1966. { No. 9.

Kalidasa's Minor Characters.

I. The Vidushaka.

The character of the Vidushaka, or Jester, is faithfully delineated. "By a curious regulation, the Jester is always a Brahman, and therefore of a caste superior to the king himself; yet his business is to excite mirth by being ridiculous in person, age and attire. He is represented as grey-haired; hump-backed, lame and hideously ugly. In fact, he is a species of buffoon, who is allowed full liberty of speech, being himself a universal butt. His attempts at wit, which are rarely very successful, and his allusions to the pleasures of the table, of which he is a confessed votary, are absurdly contrasted with the sententious solemnity of the despairing hero, crossed in the prosecution of his

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love-suit. His clumsy interference in the intrigues of his friend only serves to augment his difficulties, and occasions many an awkward dilemma."

The Vidushaka of the Hindu Theatre is the Justice Greedy of the European drama. He has but one idea or subject in his head throughout. "He is always eating, or talking of eating." His belly is always in his mouth, and we know nothing of him save his appetite. His thoughts are constantly in apprehension of feasting or famishing; sweetmeats are invariably floating before his imagination, and his hunger always sees visions of "sweet puddings and venison pasties."

The Vidushaka Mathavya of the play of *Shakuntala* stands midway between Parolles and Falstaff. He is the Leporello of the Indian drama.

The Jester Manavaka of the *Hero and the Nymph* is also cast in the same mould. But there is a shade of difference between the two, and each, therefore, possesses a distinct individuality of his own.

The Vidushaka Gautama of the *Malavikagnimitra*, however, seems to be more intelligent than either of the two mentioned before, and takes more interest in the love affairs of the hero Agnimitra. Here are a few specimens of our Jester's ways of thinking:—

Mathavya

"Heigh-ho! what an unlucky fellow I am! worn to a shadow by my royal friend's sporting propensities. 'Here's a deer'! 'There goes a boar'! 'Yonder's a tiger'! This is the only burden of our talk; while in the heat of the meridian sun we toil on from jungle to jungle, wandering about in the paths of the woods, where the trees afford us no shelter. Are we thirsty? We have nothing to drink but the foul water of some mountain stream, filled with dry leaves which give it a most pungent flavour. Are we hungry? we

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have nothing to eat but roast game, which we must swallow down at odd times, as best as we can. Even at night there is no peace to be had. Sleeping is out of the question, with joints all strained by dancing attendance upon my supporting friend; or if I do happen to doze, I am awakened at the very earliest dawn by the horrible din of a lot of rascally beaters and huntsmen, who must needs surround the wood before sunrise, and deafen me with their clatter."

Again, addressing the King, he says:

Mathavya

"Here are you living the life of a wild m
woods in a savage unfrequented region, while
affairs are left to shift for themselves; and as for
I am no longer master of my own limbs, but have
you about day after day in your chases after wild
till my bones are all crippled and out of joint.
dear friend, let me have one day's rest."

And again,

"I trust you have laid in a good stock of *pro*
for I see you intend making this consecrated grove
game-preserve, and will be roaming here in quest of
for some time to come."

Evidently, Mathavya does not like the idea of
ing the king's company in "the howling wilderness," w
he is dragged from place to place, has no rest, and
nothing good to eat and drink. In fact, he is afraid of
ing starved to death, and therefore makes a suggestion
the king.

Mathavya

"There is but one expedient that I can sugges
You are the King, are you not?"

King

"What then?"

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Mathavya.

"Say you have come for the sixth part of their (hermits') *grain*, which they owe you for tribute."

But the king rebukes him, and does not listen to what he says.

King.

"No, no, foolish man; the hermits pay me a very different kind of tribute, which I value more than heaps of gold or jewels; observe,

...e tribute which my other subjects bring
...Must moulder into dust, but holy men
...esent me with a portion of the fruits
... Of penitential services and prayers—
... precious and imperishable gift."

Vidushaka Manavaka lives a comparatively happy ...e is not driven from post to pillar like the Jester ...ya, and does not suffer from the pangs of hunger ...st like Dushyanta's "murmuring companion." But ..., is a confessed votary of the pleasures of the taste, ...s care first, whenever he meets the king, is to ask him ... a visit to the *Kitchen* where according to him, "the ...sight of the savoury dishes in course of preparation is ...ient to dissipate all melancholy ideas."

And the Jester Gautama is equally fond of eating drinking.

At noon, he always reminds the king, saying:—

Vidushaka.

"Oh! Ho! the time of breakfast has arrived for the ...rahman and for your Majesty also. The physicians say ...at it is bad for the health to be kept waiting past the ...ppointed hour."

And when the Queen asks her husband to take the customary bath before the midday meal, he impatiently

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exclaims, "never mind the bath! Let breakfast come with express speed!

Another characteristic of the Jester—a characteristic worthy of note—is that "the crafty Brahman" cannot keep the king's secrets. "A secret can rest no longer in his breast than morning dew upon the grass." So says Nipunika, of Vidushaka, in the play of *Vikram and Urvasi*; and the whole of this scene between the Jester and the queen's maid-servant is so comic and so interesting, that we cannot resist the temptation of quoting it *entire* from the elegent English version of Prof. Wilson, the illustrious author of "The Hindu Theatre."

Act II.

The Garden of the Palace of Pururavas at Prayaga, (Allahabad).

Enter Manavaka, the Vidushaka "It is mighty inconvenient this, for a Brahman like myself, one so much sought after and subject to such frequent invitation to be burthened with the king's secret! Going so much into company as I do, I shall never be able to set a guard upon my tongue. I must be prudent, and will stay here by myself in this retired temple, until my royal friend comes forth from the council chamber. (Sits down and covers his face with his hands).

ENTER NIPUNIKA, AN ATTENDENT ON THE QUEEN.

The daughter of the King of Kashi is quite sure, that since the King returned from the regions of the sun he is no longer the same; he must have left his heart behind him,—what else can be the reason? I must try and find it out. And if that crafty Brahman be in the secret I shall easily get at it. A secret can rest no longer in his breast than morning dew upon the grass. Where can he be?

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—eh !—yes, there he sits deep in thought like a monkey in a picture. Now to attack him, that is, all I have got to do. Arya, Manavaka, I salute you !

Manavaka.

Prosperity attend you ! (Apart.) The King's secret is bursting forth at the mere sight of that hussy Nipunika. (Aloud) well, Nipunika, how is it you have your music-practice for the garden ?

Nipunika.

The Queen has sent me to pay you a visit, Sir.

Manavaka.

And what may be Her Majesty's commands ?

Nipunika.

She bids me say that she has ever esteemed you as her good friend, and it is, therefore, with some surprise that she finds you utterly indifferent to her present anxiety.

Manavaka.

Why, what's the matter ? has my royal friend done anything to displease her ?

Nipunika.

On that is not the point ! my mistress knows the cause of his melancholy well enough ; nay more, he let out the secret himself, and in a fit of absence, addressed the Queen by the very name of his new love.

Manavaka.

(Apart.) Indeed ! Oh, if His Majesty cannot keep his own secrets, why should I be plagued with them ? (Aloud) why, what the deuce Nipunika, did he call the queen ?—Urvasi ?

Nipunika.

And pray who is Urvasi ?

Manavaka.

The nymph, the *Apsara*. Ever since the king saw her he has been out of his senses; he not only neglects Her Grace, but annoys me and spoils my dinner.

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Nipunika.

(Apart.) So, so ; I have settled that matter, as I expected. (Aloud) well, I must return to the Queen. What am I to say to her?

Manavaka.

Tell her I am weary of attempting to cure my friend, the king, of this idle fancy of his. The only remedy is the sight of her lotus countenance.

Nipunika.

You may depend upon me.

[Exit.

Easy credulity is another characteristic of the Jester as prominent as his stupidity. He can be easily deceived. Dushyanta, at the end of the second Act of the drama of Shakuntala, sends the Vidushaka Mathavya to the capital to supply his own place in a certain religious ceremony which the king's mother intends celebrating for the advancement and preservation of her son, while he himself remains in Kanwa's holy grove. But seeing that Mathavya is "a giddy fellow" who might let out the truth about his present pursuit to the women of the palace, Dushyanta addresses him thus on the eve of his departure to Hastinapur:— "Dear friend, I am going to the hermitage wholly and solely out of respect for its pious inhabitants, and not because I have really any liking for Shakuntala, the hermit's daughter. Observe,

What suitable communion could there be,
Between a monarch and a rustic girl?
I did but feign an idle passion, friend,
Take not in earnest what was said in jest."

And Mathavya takes him at his word and believes him.

And the Vidushaka is timid and cowardly besides. The well-known scene between Matali, the charioteer

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of Indra, and Mathavya, in the sixth Act of the drama of Shakuntala is an instance in point.

II. PRIYAMVADA.

Priyamvada is a female attendant and companion of of Shakuntala. She is, as her name indicates, "a speaker of flattering things;" she is "a saucy, impertinent, little girl," as Shakuntala calls her, jolly, mirthful and quick of of penetration. Her humour has indeed a certain piquant flavour, "but it is like the play of summer lightning which hurts no living thing, but surprises, illuminates and charms." She is gentle and sweet-tempered besides, and kindly courteous to strangers. Her love for Shakuntala is boundless. "She is the very apple of her eyes."

Priyamvada is a girl of bright temper, quick inventive wit and glad heart. She dazzles by her brilliance, charms by her eloquence and attracts by the purity and innocence of her heart. And she is always cheerful and makes others happy by her sweet companionship and her graceful presence.

O how lovely these forest maidens are! How graceful they look, how innocent! And who can avert his eyes from this engaging and artless trio * of sweet damsels, innocent as the dove? "In them is immortal hilarity, the rose of joy, Round them sing and dance the muses, and mother Nature, in her tender care clothes them with charm ever young and attractive."

And how completely in the few passages given to these girls are their characters portrayed! With what a delicate and subdued grace are they sketched off, with all their softness and timidity, their tenderness of heart, their innocence and their mutual affection!

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And how nobly has Kalidasa painted his female characters! There is Shakuntala, "the rose of chastity," and the *beau ideal* of wifely purity and devotion. There is Priyamvada, the embodiment of mirth and innocence. And there is Anusuiya, the artless, modest girl whose one care in life is to minister to the happiness and welfare of others, unmindful of her own.

III. MITRAVASU.

The character of Mitravasu, the brother-in-law of Dushyanta, and Superintendent of the City Police, is well sustained. He and his two constables, Januka and Suchaka, are typical policemen, and there is little to choose between a police constable of the age of Vikramaditya and his modern compeer. There is in both "the same love of mischief, the same impatient behaviour, the same overbearing demeanour, the same heartless cruelty, the same high-handed tyranny, the same merciless disposition, the same callous disregard of innocence, the same gross humour, the same sardonic smile, and the same shameless corruption;" and these distinguishing characteristics of an average member of the police force are so admirably delineated by the great dramatist that we make no apology for transcribing the whole scene from the elegant English version of Prof. Monier Williams.

Prelude to Act III.

Scene—A street.

Enter the king's brother-in-law as Superintendent of the city police; and with him two constables, dragging a poor Fisherman, who has his hands tied behind his back.

Both the Constables.

[Striking the prisoner.

Take that for a rascally thief that you are; and now tell us, sirrah, where you found this ring—aye, the king's

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own signet-ring. See, here is the royal name engraved on the setting of the jewel.

Fisherman.

[With a gesture of alarm.

Mercy ! Kind Sir, mercy ! I did not steal it ; indeed I did not.

First constable,

Oh! then I suppose the king took you for some fine Brahman, and made you a present of it.

Fisherman

Only hear me ! I am but a poor fisherman, living at Shakravatara—

Second Constable,

Scoundrel, who ever asked you, pray, for a history of your birth and parentage.

Superintendent,

[To one of the constables.

Suchaka, let the fellow tell his own story from the beginning. Don't interrupt him.

Both Constables,

As you please, master. Go on, then, Sirrah and say what you've got to say.

Fisherman.

You see in me a poor man, who supports his family by catching fish with nets, hooks, and the like.

Superintendent.

[Laughing.

A most refined accupation, certainly.

Fisherman.

Blame me not for it, Master. The father's occupation, though despised by others, casts no shame upon the son, and he should not forsake it Is the priest who kills the animal for sacrifice therefore deemed cruel? Surely a low-bornman may, though a fisherman, be tender—hearted.

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Superintendent.

Well, well ; go an with your story.

Fisherman.

One day I was cutting open a large carp I had just hooked, when the sparkle of a jewel caught my eye, and what should I find in the fish's maw but that ring ! Soon afterwards, when I was offering it for sale, I was seized by your honours. Now you know every thing. Whether you kill me, or whether you let me go, this is the true account of how the ring came into my possession.

Superintendent.

[To one of the constables.

Well, januka, the rascal emits such a fishy odour that I have no doubt of his being a fisherman ; but we must inquire a little more closely into this queer story about the finding of the ring. Come, will take him before the king's household.

Both Constables.

Very good, master, get on with you, you cut purse.

[All move on.

Superintendent.

Now attend, Suchaka ; keep you guard here at the gate ; and hark ye, sirrahs, take good care your prisoner does not escape, while I go in and lay the whole story of the discovery of this ring before the king in person. I will soon return and let you know his commands.

Constable.

Go in, master, by all means ; and may you find favour in the king's sight !

[Exit Superintendent.

First Constable.

[After an interval.

I say, Januka, the Superintendent is a long time away,

Second Constable

Aye, aye ; kings are not to be got at so easily. Folks must bide the proper opportunity.

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First Constable.

Januka, my fingers itch to strike the first blow at the royal victim here, we must kill him with all the honours you know. I long to begin binding the flowers round his head.

[Pretends to strike a blow at the fisherman.

Fisherman.

Your honour surely will not put an innocent man to a cruel death.

Second Constable.

[Looking.

There's our Suprintendent at last, I declare. See! he is coming towards us with a paper in his hand, we shall soon know the king's command ; so prepare, my fine fellow, either to become food for the vultures, or to make acquaintance with some hungry cur.

Superintendent.

[Entering.

Ho, there, Suchaka ! set the fisherman at liberty I tell you. His story about the ring is all correct.

Suchaka

Oh ! very good, Sir ! as you please.

Second Constable.

The fellow had one foot in hell, and now here he is in the land of the living.

[Releases him.

Fisherman,

[Bowing to the Superintendent.

Now, master, what think you of my way of getting a livelihood ?

Superintendent,

Here, my good man, the king desired me to present you with this purse. It contains a sum of money equal to the full value of the ring.

[Gives him the money

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Fisherman.

[Taking it and bowing.

His Majesty does me too great honour.

Suchaka.

You may well say so. He might as well have taken you from the gallows to seat you on his state elephant.

Januka.

Master, the King must value the ring very highly, or he would never have sent such a sum of money to this ragamuffin.

Superintendent

I don't think he prizes it as a costly jewel so much as a memorial of some person he tenderly loves. The moment it was shown to him he became much agitated, though in general he conceals his feelings.

Suchaka,

Then you must have done a great service—

Januka

Yes, to this husband of a fish-wife.

[Looks enviously at the fisherman.

Fisherman

Here's half the money for you, my masters. It will serve to purchase the flowers you spoke of, if not buy me your good-will.

Januka

Well, now, that's just as it should be.

Superintendent

My good fisherman, you are an excellent fellow, and I begin to feel quite a regard for you. Let us seal our first friendship over a glass of good liquor. Come along to the next wine-shop, and we will drink your health.

All

By all means.

Exeunt.

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"The Understanding Makes Nature"

The famous dictum of Kant that "the Understanding makes nature,' which he believed to have introduced a Copernican revolution in philosophy certainly marks the beginning of a new era in the historical evolution of European speculation. Kant's predecessors, Locke and Hume had done their best to show that knowledge is sensational. The Lockian dictum, if we may be allowed to call it so, was that "perception is the inlet of all knowledge into our minds" or more properly 'of all the materials of it'—the remaining operations of the mind being merely to compare or variously combine or separate the simple ideas thus passively received" Further Locke tells us at another place that some perceptions or ideas exactly resemble "the modifications of matter in the bodies that cause such perceptions in us." These he calls primary qualities;" and enumerates as such solidity, extension, figure and mobility. A 'quality' in an object, according to Locke, is "the power to produce any idea in my mind." "Thus," he adds, "a snowball having the power to produce in us the ideas of white, cold and round, the powers to produce those in us, as they are in the snowball, I call qualities; and as they are sensations or perceptions in our understanding, I call them ideas." It may be noted that Locke had taken for granted on the one hand, the independent existence of a system of material substances, which we may call the material world; and on the other hand, of a number of separate minds or substances with the power of thinking. He also took for granted an interaction between these substances, assuming that, in perception, the material object perceived communicates a knowledge of it-

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self to the perceiving mind by a species of impact or mechanical impression. "Bodies" says Locke, "produce ideas in us.....manifestly by impulse, the only way which we can conceive bodies operate in." So much he found warrant for alike in the common conscousness of mankind and in the Scholastic and Cartesian Philosophy. As regards the nature of mind or the thinking substance he kept silence but he was explicit and outspoken as to its characters, previous to experience whether material or unmaterial. According to Locke, the mind may be compared to a "white paper, void of all characters, without any ideas." On this white paper or *tabula rasa*, as he calls it, external things impress themselves or leave their marks in the shape of what he calls "ideas of sensation." Or, adopting another metaphor, Locke tells us that "the senses at first let in particular ideas and furnish the yet empty cabinet." Similar passages abound in Locke's "Essay on the Human Understanding". The assertion that perception is the inlet of all knowledge was open to serious objections. How can ideas become ideas at all without the operation of some intelligent mind distinguishing one idea from the other and thus giving them (*i. e.* the ideas) their character of self-subsistency and looseness or relationlessness as Hume gave them. However these objections were not raised even by Hume, the renowned and able successor of Locke. Hume only tried to make Locke consistent with his own assumption that ideas are the only source of knowledge. He found no justification for the real back ground of ideas which Locke, as we have seen above, had thought to be the material substratum and which Berkeley, another successor of Locke, had thought to be spirit. Hume, on the contrary, thought that Perception consisting of impressions and ideas is the only real existence. We are nothing more than ideas. Neither the spirit of Berkeley nor the matter of Locke are knowable to us. Impressions are not representations of, or caused by, material bodies out-

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side us in as much as we do not know them. They force themselves upon our minds and we reproduce them: firstly we name them impressions and in the next stage we call them ideas. These perceptions, says Hume, which enter with most force and violence we may name impressions... ....."By ideas I mean the faint images of these in thinking and reasoning." This was the output of the Lockian assumption that perception is the inlet of knowledge when consistently and logically carried ont by such a thinker as David Hume.

Speculation had been progressing in the West and on the onward march its progress was as slow as of anything else. Descarte's dictum 'Cogito ergo sum' had furnished only a hint for further speculation. His other assumptions, God and matter, turned out to be mere assumptions without any foundation on his own basic principle. Locke tried to give a consistent account of matter but he only partially succeeded in doing so. Locke's division of ideas into primary and secondary qualities and tracing the source of the latter to the mind, paved the way for Berkeley to demolish the stronghold of materialism altogether. Berkeley put his hand to the lever in the disintegration of the material world, assumed by Locke and other philosophers to exist unknown to us and exposed the baseless and self-contradictory character of the unperceived absolute matter. The grounds which had made Locke attribute the secondary qualities to the mind furnished sufficient reason to Berkeley for attributing the primary qualities also to the mind or spirit. But in this case the background of 'qualities' was only shifted from matter to mind. Berkeley had done well to question the assumption of the material background but he would have done still better had he questioned the need of any background itself. In the words of Professor Seth, the real background of the ideas or perceptions, whether material as with Locke, or theological as with Berkeley was simply wiped out by

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Hume from his theory. Hume corrected Berkeley and furnished us with an 'ideal,' theory of Knowledge which tells us that impressions and ideas are the only true existences and the rest are little more than abstractions of philosophic brains. The result of the logical consummation of Locke's theory was that unrelated atoms of sense, the simple or particular ideas, were left as the only materials of knowledge which hardly satisfied a thinking mind. It roused Kant, in Germany, from his 'dogmatic' slumber who set himself to think afresh.

The Understanding makes Nature, is the *Kantian* dictum which rings the death knell of the Humian assumption that experience yields as its ultimate data such self-subsistent, loose, or relationless units as Hume begins and ends with. The much abused understanding could not assert her claims as long as she did not secure an able advocate in Kant. Locke and Hume in their essays on Human Understanding had unconsciously overshot the mark and in explaining human consciousness had explained it away. Kant, however, in his eager desire to defend human knowledge against the destruction aimed at it by Hume drew at the very outset a distinction between sensibility and uuderstanding. The distinction may be stated in his own words thus. "There are two stems of human knowledge, which perhaps spring from a common but to us unknown root, namely sensibility and understanding". "Our knowledge springs from two fundamental sources of the mind; the first receives representations (receptivity for impressions); the second is the power of knowing an object by means of these representations (spontaneity of conceptions). Through the first an object is *given* to us, through the second the object is *thought* in relation to the representation (which is a mere determination of the mind). Perception and conception, therefore, constitute the elements of our knowledge, so that neither con-

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ception without a perception in some way corresponding to them, nor perception without conceptions can yield any knowledge.....Neither of these qualities has a preference over the other. Without sensibility no object would he given us and withont understanding no object would be thought." "Thoughts without content are empty and perceptions without conceptions are blind. Hence it is as necessary for the mind to make its conceptions sensuous (*i. e.*, to add to them the object in perception), as to make its perception intelligible (*i. e.*, to bring them under conceptions.) Neither of these powers or faculties can exchange its function. The understanding can not perceive, the senses can not think. *Only by their union can knowledge arise.*"

The distinction above drawn appears straight forward and on the whole sound. And it is fairly referred to by Kant as the distinction between the faculties of perceiving and conceiving or thinking provided that the terms perceiving and conceiving be taken to indicate a distinction within perception in the ordinary sense of the word. When put in plain language his meaning can he stated thus: "All knowledge requires the realization of two conditions; an individual must be presented to us in perception and we as thinking beings must bring this individual under or recognize it as an instance of some universal".

Thus in order to judge 'This is a house' or 'That is red' we need the presence of the house or of the red colour in perception, and we must 'recognise' the house or the colour *i. e.*, apprehend the individual as a member of a certain kind. To know the meaning of 'redness' we must have experienced individual red things; to know the meaning of 'house' we must at least have had experience of individual men and their physical needs. Again the individual perception red would be meaningless to us if we

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cannot apprehend or conceive the individual as a member of some kind. Hence conception without perception is empty and perception without conception is blind.

Further it is true to say that as perceiving *i. e.*, receiving impressions, we are passive; we do not do anything. This seems to be the element of truth in the phrase '*given to us*'. Again as conceiving in the sense of bringing an individual under a universal we are essentially active. This is presupposed by the notice or attention involved in perception ordinarily so called *i. e.*, perception in the full sense in which it includes conceiving as well as perceiving. Kant, therefore, is justified in referring to the sensibility as a 'receptivity' and to the understading as a "spontaneity".

The distinction, as stated, appears, as has already been said, intelligible and, in the main, valid. The dictum that the 'understanding makes nature' in other words may be put thus: the spontaneity of conceptions *plus* the receptivity for impression working simultaneously produce nature. Kant, however, renders the elucidation of his meaning difficult and unintelligible by combining with the above views of distinction an incompatible and unwarranted theory of perception. In other words Kant himself puts a restriction on the interpretation of his dictum which testifies to the difficulty experienced by the great philosopher himself in carrying out the doctrine which the words seem to convey. "The understanding makes nature but out of a 'material' which it does not make." He supposes without ever questioning the supposition that preception is due to the operation of things outside the mind which act upon our sensibility and thereby produce sensations. On this supposition what we perceive is not the thing itself but a sensation produced by it. The things-in-themselves or the 'material', according to Kant consists in phenomena or 'data' of sensibility given under the so-called forms of

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intuition, space and time. This partial ascription of nature to an origin apart from that in understanding, in respect of its form as nature, elsewhere in respect of its 'matter' which through the intervention of understanding becomes a nature, is hardly satisfactory. To admit it is unjustifiable. Kant himself has said, as we have seen above that conceptions in order to be conceptions must be sensuous. Possibly we can never have perceptions corresponding to the conceptions of Kantian things-in-themselves, or, in other words, we can never make them sensuous and hence we are not justified on Kantian principle itself to assert the existence of the so-called things-in-themselves of which we are ignorant and shall ever remain ignorant.

As regard the question, 'How are *apriori* synthetic judgments possible?' or in other words, How is it possible that the mind is able in virtue of its own power to make universal and necessary judgments which anticipate its experience of objects? Kant's general answer is that it is possible and only possible because so far from ideas, as is generally supposed, having to conform to things, the things to which our ideas or judgment relate *viz* phenomena, must conform to the nature of the mind. And if the mind's knowing nature can he divided into sensibility and understanding, the problem becomes, How is it possible for the mind to make such judgments in virtue of its sensibility and its understanding. And the answer will be that it is possible because the things concerned—that is, phenomena—must conform to the sensibility and the understanding, *i. e.*, to the mind's perceiving and thinking nature.

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DEFECTS OF THE PRESENT—DAY ARYA SAMAJISTS.

In a former article I tried to lay bare what appeared to me the more important defects of the present day Arya Samajists in the hope that the Aryan leaders might devise some remedial measures. I also promised to suggest some remedies on my own behalf and this paper has been written chiefly with a view to redeem that promise. But before I proceed to give form and colour to my suggestions, I wish to say a few words about two criticisms that have come to my notice; one from the pen of Mr. G. Chandavarkar and the other from the Editor of the *Review of Religions*.

Mr. G. Chandavarkar practically admits that the defects pointed out by me do exist, but he blames me simply for one reason *viz* for having made too much use of the figure of speech *hyperbole*. I admit that I gave greater prominence to the defects than to the good qualities of my co-religionists and I myself confessed to having done so towards the end of my article. I did so because I wanted to arrest the attention of the leaders of Aryan thought and action and I am glad that I have succeeded in my object to some extent. Mr. Chandavarkar meets my indictments by opposing my A & E propositions by his O & I. This is no doubt theoretically true, but, practically it is of no value. One can certainly destroy the universal validity of an assertion by showing that it does not hold good at least in one instance, but one cannot prove positively thereby that it is false in the remaining instances. If a universal proposition is false in one instance, all we can say is that it may be false in other instances also, but it does not necessarily follow that it is wholly false. Mr. Chandavarkar's argument fails to convince in spite of its seeming logical soundness and, therefore, I refuse to admit that there is no cause for anxiety, be-

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cause he can confront me with a few instances to which my remarks do not apply.

Mr. Chandavarkar thinks that my article was written in a despondent mood of mind and that I have no hope for the future of the Arya Samaj. In this he is clearly wrong. If I had thought that the disease was such that neither the surgeon's lancet, nor the physician's potion could bring any relief to the sufferer I would not have written at all what I did write. It is because I believe the Samaj to be on the whole a healthy and vigorous body that I am anxious to warn it of the presence of disease germs that are endeavouring to find a lodgment in its system. The disease has certainly not taken such a hold of the Samaj as yet that no remedy would be of any use. It has got sufficient strength to fight it out. It has only to observe carefully the laws of health and I have no doubt that it will triumph over the malady threatening to destroy it and will rise renovated and refreshed able to fight the forces of darkness and evil and to carry aloft the torch of Vedic light to the farthest corners of God's earth. I praise Mr. Chandavarkar for his sturdy optimism. I am as firm a believer in the future of the Samaj as he. But I do not blink at or belittle the dangers that would have the effect of rendering that future less bright or less assured. I am firm of faith and full of hope, but I am also not without doubt or without fear. We should not place our faith and hope under our pillow and go to sleep. We should always be on our guard against the inroads of the enemy and we should not rest if there is the smallest grain of doubt or an iota of fear to bring upon us a feeling of insecurity.

I do not approve of the attitude of Mr. Chandavarkar because he seems to think that so long as we can count a few really good preachers and learned men among us we should not care if there be a few black sheep in the

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fold. Now I call this frame of mind dangerous. It was against this very frame of mind that I raised my humble voice. We are self—complacent. This is our besetting sin, and the pity of it is that we will not repent for it.

We must remember that ours is a mission of peace and progress—universal peace and universal progress. We want to deffuse light where now reigns darkness, to disseminate knowledge where now reigns ignorance. The Arya Samaj has for its chief object the regeneration of mankind in matters religious, social and physical. It wants to deliver the message of the Vedas, which is a messags of hope and happiness, to the lowest of human beings without any distinction of creed, colour and race. Now I ask Mr. Chandavarkar, can we hope to succeed in our mission if there are among us men who cannot rise above petty jealousies, who harbour thoughts of retaliation and revenge in their hearts and who so far forget themselves in the heat of controversy as to indulge in acrimonious language? It is not enough that we have a few really holy and pious preachers who will not utter a hateful word or think a hateful thought. Our preachers should be free from all blemish. The calling of a religious preacher is more delicate and the work before him more arduous than is commonly supposed. He should be an embodiment and a living example of the high ideals he sets before his congregation. His is a vocation not of this world but of a higher and purer one. He must move on a higher plane than the men whom he wants to raise, otherwise how and to what will be raise others. A preacher who works from mercenary motives or from motives of fame and name or is swayed by thoughts of worsting his adversary in the combat, is ruled over by motives which are of the earth earthy!

The number of really good preachers among us is not very large. What steps have we taken to increase it? This is my chief complaint. We

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ought to prepare them. There is plenty of raw material waiting to be transformed into the finished product. We have had enough of talk. Now is the time to work. Let us do something to produce preachers of the right type. Our efforts must be serious. Our work must proceed on definite lines and according to a plan well thoughtout beforehand. Haphazard, sporadic and half hearted attempts are worse than useless. Let the wise heads of the Arya Samaj come together and lay down a definite policy and let us give it a practical shape in a business like spirit. Thus alone we shall be able to accomplish something. To remain contented with the present situation is to negative the possibility of all progress. 'Divine discontent' is a *sine qua non* of progress in all departments of human activity. But discontent which leads man to break with the present and the past is to be deprecated. We do not want a rebellious spirit that would pull down the existing structures and refuse to rebuild new ones. We do not mean to deform, we want to reform. Let us take the existing arrangements as they are, survey them calmly, discover their merits as well as their demerits, and retain what is good in them and replace what is harmful by something useful by natural, peaceful and legitimate means.

Mr. Chandavarkar thinks that he has done his duty when he has given a list of the learned men of the Samaj. He has done me the honour of including my name in the list. I thank him for this, but I decline the honour. If Mr. Chandavarkar is driven to the necessity of including me among men on whom he builds his hopes of the future of the Samaj then I should really have a great concern for its future. There is really a dearth of scholars in the Samaj. Even the meagre list furnished by Mr. Chandavarkar does not contain the names of Vedic Scholars who on occasion would be able to defend their position against the attacks of European Savants. He does not seem to realise the gravity of the situation. It is not a subject to

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be so lightly dismissed as he has done. The Vedas are our sheet anchor and if they are lost, our bark is sure to destroy itself on the rock of irreligion.

Mr. Chandavarkar mistakes my purpose entirely if he thinks that I have given up the Arya Samaj for lost or that in my opinion there are no good and God—fearing men among its ranks. If there had been no such men, it would not have been able to do what it has done. But there is also no denying the fact that the number of such men is very small indeed. It was for this reason that I ventured to bring some very serious charges against the Samajic workers.

I desire to say one thing more before taking leave of Mr. Chandavarkar. I never said and never meant to say anything against the principles of the *Vedic Dharma* as expounded by Swami Dayanand Saraswati. Those principles are quite sound as is abundantly proved from the fact that they have stood their ground against the combined attacks of all religions at present prevailing in India. Their inherent strength becomes all the more apparent when we take into consideration the weaknesses of their defenders and supporters. Those principles are bound to succeed. There is no power that can check their onward course. As science will advance and as ignorance and superstition will recede, fresh fields will be won for them. Vedic truths are like those trees which flourish most in sunshine and air. Let the search lights of scientific research he turned upon them in full and they are sure to prove "the gems of purest ray serene;" Ah! but where are the men who will turn these search lights. We who had taken upon ourselves to work these mines are afraid to descend the shafts. We are satisfied with the surface diggings and already seem to think that we have exhausted them and there is no longer any use for our spades and shovels. Like Tennyson's Lotus Eaters we are crying to our fellow workers in sleepy accents

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'O rest ye brother mariners we will not wander more'. And thus we falter and therefore we fail. But do you think that the cause of true Vedic scholarship will be ruined, that the world will once more wander away from the sunlit paths into regions of darkness, that the lamp of Vedic learning lit by the holy hands of a Rishi who had conquered lust and lucre—two eternal enemies of man—will go out and the world will once more be plunged in cheerless gloom? If you think, so, you are mistaken. The present workers in the cause may falter, they may not be strong enough to face the forces arrayed against them; but, other and better workers will surely arise in furure if not in India then in other countries, but arise they must. And that will be a day of rejoicing for humanity, for it will usher in an era of universal happiness, the true millenium, whose glad tidings were brought to the world by Rishi Dayanand. These may be thought wild words, but they are nonetheless true.

I shall devote a few words to a criticism. of my article from another quarter. The Editor of the *Review of Religions*, an organ of the followers of Mirza Ghulam Ahmad of Kadian, has written a long article covering many pages of his Review in which he has laboured hard to prove that the Arya Samajists have imbibed their intolerant spirit from Swami Dayanand's works. He has taken my article as his text and has read a homily to my co-religionists in which he has attacked the Arya Samaj and its founder in language which does not come with a good grace from the Editor of a religious magazine. The Editor of the *Arya Patrika* has examined the position taken up by the Editor of the Review very carefully and has given a satisfactory reply to his objections and strictures. It was, therefore, unnecessary for me to go over the same ground. The pages of the *Vedic Magazine* ought to be put to better and higher uses than this. But I think that I owe it to myself and to the Arya Public t

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defend my position. I, therefore, crave the indulgence of the readers for this misuse of their time and of the pages of the *Vedic Magazine*.

When I wrote my article, out of which the Editor of the Review has tried to make so much capital, I was fully aware of the risk I was running of giving a handle to the detractors of the Samaj. But I little thought that such an unfair use wonld be made of it as the worthy Editor has chosen to make. However I am prepared even for this.

Any fair—minded reader of my article will agree with me that I took the Arya Samajists to task because I thought that the method of work which some of them had adopted was against the spirit of the Vedic religion and that they were acting in direct opposition to the teachings and the example of our great teacher Rishi Dayanand. It is a strange irony of fate that the Editor of the Review tells us that Dayanand was an embodiment of intolerance and that the Arya Samajists have imbibed this spirit from him. And what proofs does he bring to prove this wild assertion? We are solemnly told that Dayanand criticised other religions very severely and the *Satyarthprakash* is flung in our face and we are asked to read it and to mourn for the sins of Dayanand in sackcloth and ashes. The Editor of the Review is wrong in calling Dayanand intolerant as I shall presently show. I have read the *Satyarth Prakash* (and am ready to read it again) but I have failed to find any trace of that ill will towards professors of other religions with which the Editor of the Review says his heart was over flowing. I find Dayanand weeping bitter tears of sorrow over the miseries of his fellow human beings and sympathising with them and trying to soothe and comfort them. I find him filled with universal love not only for human beings but for all creatures, the lowest as well as the highest. Sometimes I find him rebuking the sufferers and telling them that they alone are responsible for their sufferings; but, there is more affection

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in his rebukes than in the honeyed words of many of our comforters. He is a sworn enemy of error and falsehood in whatever shape or form. He is not weak kneed enough to kneel down before a superstition because you choose to instal it as your God and build tall temples over it. He will tell you, even at the risk of, but never with the intention of, offending you, that you are prostrating yourself not before the God of Nature and the Universe but before the God of your own creation. He will call no error truth though it may be worshipped by a hundred thousand men as the word of God. He will not be taken in by the hairsplitting ingennity of the Schoolmen, nor will be imposed upon by learned texts from ponderous and ancient tomes and yet he will learn a truth from a child and be thankful. I have read Dayanands' life and I find that he can not bear the sight of a man being put into gaol, who comes to put an end to his life. People throw stones at him and he regards them as a shower of flowers. People curse him and he blesses them. Yet this very man is called an intolerant bigot. How shall I believe it ?

Dayanand, of course, criticised the tenets of other religions fully, freely and fearlessly. But why ? Because he felt a devilish pleasure in abusing others or because he wanted to eradicate error and superstition honoured as the words of the Most High ? Dayanand was a reformer first and foremost as has been well pointed out by the Editor of the Arya Patrika. As a reformer it was his bounden duty to criticise tenets which he thought false and erroneous. What reformer ever compromised with error and sang its praises ? Did Mahomed denounce less severely the superstitions of his tribesmen and countrymen than Dayanand ? Does the *Quran*, which according to millions upon millions of Musalmans is the very word of God, employ dignified language towards the Kafirs and does the God of Mohammad speak of those who will not ac-

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knowledge Him as their God and Mohammad as His prophet, in loving terms ? Why then blame poor Dayanand. He was a reformer intolerant of error and imposture and like all reformers was merciless in denouncing delinquencies but full of sweet affection, tender pity, and delicate compassion for delinquents.

Even the moralists of Islam, like the good old Shaikh Sadi, are not overpolite towards men of other religions. The Mohammadan historians of India never speak of the Hindus without invoking curses upon their devoted head. Tens of coreligionists of the Editor of the Review abuse the Arya Samajists in language which I should not hesitate in calling foul and filthy. Is the Editor of the Review willing to apply his dictim to his own faith ? Will he agree that Islamic intolerance is the direct outcome of the teachings of the Quran ? The fact is that great men enjoy privileges which are denied to ordinary mortals for the simple reason that the latter do not possess volcanic spiritual energy and lack that passionateness of ardent and sincere conviction which divests strong language of its sting. Only exceptionally strong men can afford to take the bull by the horns.

The Arya Samajists who indulge in such language more often than not act under provocation. They are really more sinned against than sinning. But I do not defend them. I condemn their conduct as strongly and as unreservedly as ever. A tooth for a tooth and an eye for an eye is, in my opinion, an unholy principle to act upon for persons engaged in religious controversies. It is in direct opposition to the teachings of our holy books. We are enjoined to utter no falsehood however pleasant. and also to speak no truth in a form unpleasant. This is the ideal which Arya Samajists should always keep before them. I do not say and have never said that the criticisms of other religions by Arya Samajists are false or

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unfair, but I do say and will say so a thousand times more even if my words were made the text of a thousand equally violent articles in the pages of the *Review of Religions* that their criticism should always be expressed in language sober and sweet, calm and measured. I condemn criticism couched in violent language because it makes men hug their errors the more closely instead of making them forsake them. I condemn it because it fails in effect, because it begets a love for ridicule, satire, misrepresentation and other vices, because it has a degrading influence on both the utterer and the hearer but mostly because it is unholy and unvedic. But I should not be understood to say that the Samaj should enter into a compromise with error and superstition, or should treat truth and falsehood with equal respect. The Samaj has declared eternal war against all error whether it be hoary with age or a stripling of a few years and come evil, come good, it must not turn its back upon the battle however fierce and furious it may rage and whatever it may cost. It should not, however, resort to methods which are mean, unmanly and *unvedic* though they may seem to bring it present advantage and be expedient for the time being. The heroes of the Samaj are fighters for the cause of God. Let them realise their high and noble purpose which is service of humanity. Truth before all things. This should be the guiding principle of their iife and they can come to no harm. For there is no fear in truth सत्ये नास्ति भयं क्वचित्. They should learn the lesson of humility and the shafts of calumny will cease to strike and sting. Let them banish all thoughts of revenge and cruelty will be turned into kindness. Let their thoughts he pure and evil tongues, however loudly they may utter slander and scandal, will lose their power to injure. They are yet weak, because they are still immersed in the world and its ways, because their souls are still incased in a thick coating of worldly dross.

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This dross must be burned in the furnace of truth and then and then only can the gold that is within them shine in its purity.

I do not complain of what the Editor of the *Review of Religions* has said or will say against the Samaj. His tongue is only one among the many tongues which are wagging night and day for maligning the Samaj. Let them wag ever so loudly and rapidly but they will not be able to harm the Samaj so long as it keeps the high ideals set up by the Vedic Religion before it. These tongues cannot go on wagging for ever. They will soon tire and cease to wag if the Samaj refuses to set its own tongue wagging in response. There is more important work lying before us than making ourselves proficient in the art of Bilingsgate. We should hold religious discussions and engage in religious controversies by all means, but we should not degrade ourselves by using harsh language towards our opponents even when they provoke us by speaking to us in the most abusive and vituperative language.

The Arya Samaj seems to have fallen on evil tongues and evil days. Its detractors not being able to vanquish it in fair combat are trying to injure it by all means in their power. Thinking that everything is fair in war they do not stop to inquire into the morality of the means they adopt to bring about the fall of the Samaj. They have made it the business of their life to malign and denounce the Samaj, its founder and its workers. In season and out of season they din into the ears of the Government that the Arya Samajists are a rebellious crowd, disloyal to the core and bent upon the subversion of the British Raj. And the pity of it is that these falsehoods and fabrications seem to have made some impression upon the minds of some of the officials. The mists of distrust and suspicion appear to be clouding the

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vision of some members of the ruling race, who do not see things with their own eyes and rely only upon the garbled, exaggerated, false and altogether untrustworthy reports of ill paid, half educated detectives or upon the misrepresentations of their hangers on.

I am really sorry that the Editor of the *Review of Religions* should have joined the company of such vilifiers of the Samaj. However this is his own affair. The Samaj regards this baseless charge as a vile aspersion and a wicked lie and does not care for it It is fortified with the conviction that it is innocent and it is perfectly sure that its innocence can not long remain unproved. For a time it may suffer wrong and may be made the victim of unjust suspicion, but it will not take long to establish its guiltless character.

The Arya Samaj is loyal and I really cannot understand how it can be otherwise. The connection of England and India is not merely fortuitous. We believe it to be God appointed. Under the protection and care of the British Government alone can India fulfil her destiny. Under this Government alone can the Vedic truths prevail. The Arya Samaj was born and brought up under the fostering care of the British Government which allows perfect freedom of speech and belief to the meanest of its subjects. Gratitude to the Government should run in its very blood. It would be strange, indeed, if it were hostile to the Government. Disloyalty spells suicide for the Samaj. Of course it does not wear loyalty upon its coat sleeves and does not proclaim it from the housetops; for, it does not want to make it an exchangable commodity for the barter of loaves and fishes of office. It would debase itself, if it were to act in this undignified manner. If the Government wants sincere loyalty of the unostentatious type then the Samaj has got it ; but, if it seeks to have lip loyalty and effusive professions of faith then the Samaj will be found ill provided with the precious commodity. The Arya Samaj thinks that it is of no use to have loyalty of the vociferous

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type, which, at the merest suspicion that the Government is unwilling to pay the price fixed for it in the newest catalogue, is ready to touch the button of the battery in which the dynamic force is stored. I wonder why the Editor of the *Review of Religions* and the men of his way of thinking are so solicitous about the loyalty of the Samaj. This is a matter entirely between our sovereign and ourselves. It is no business of the third parties. I ask these gentlemen. Have you been appointed Keepers of the political conscience of the Arya Samaj—Inspectors of loyalty like Inspector of weights and measures—to see whether our loyalty comes up to your own standard? If so, kindly show us your authority. If not, please, mind your own business. Our loyalty is safe with us.'

The path of duty lies straight before us. We believe that it is Providence that has transferred the reins of Government from the Indians to the British. We also believe that change of Government has so far proved beneficial to the country and we have no reason to doubt that it will prove otherwise in future. British Government stands for law and order, for peace and progress. We, therefore, call them pseudo-patriots and blind sentimentalists who think otherwise. We denounce their creed and condemn their conduct.

While upon this subject I wish to point out the causes which have made it so easy for the traducers of the Samaj to poison the minds of the authorities and which have predisposed the Government officials to believe all the lies told them about the Samaj. It is a notorious fact that the Samaj has always followed a policy of isolation. It has done its work of social reform and educational advancement silently and single-handed. It has started schools, but has, in most cases, sturdily refused to accept a grant-in-aid from the public revenues. It has seldom asked the District Officer or other big officials to preside at its prize

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distribution ceremonies or other functions of a similar nature. The majority of its members have no access to the Collector or the Commissioner but, even those few persons who have the privilege or occasion to see such high dignitaries do not think it worth their while to impart information on Samajic topics. Thus they have had no occasion to inform themselves of the work of the Samaj. In the beginning this attitude of isolation produced no evil results, but as the Samaj grew in importance and strength the officials mostly unconsciously began to ascribe it to a desire on the part of the members of the Samaj to keep their work secret. This begot suspicion and in time a political significance came to be attached to our attitude. The opponents of the Samaj saw their opportunity and began to pour into the ears of the officers all sorts of reports against the Samaj. The officers who were half inclined to regard the Samaj as a movement with sinister motives swallowed such reports eagerly and thus the Arya Samaj got the character of a body of seditionists. Now it is a fact that the Samaj did never keep aloof from any objectionable considerations. It kept clear of official influence simply because such influence would certainly have interfered with its religious work. No official could enter into the spirit of its work. Who would have understood the importance it attaches to *Havan* or the *Yajnopavit Sanskara* ? The presence of an officer would have in most cases proved a source of restraint, and possibly sometimes would have interfered with the management of the internal affairs of its institutions. The Arya Samajists never saw the necessity and never realised the utility of seeking and creating occasions of intercourse with the official world. This was a mistake. Our reserve was interpreted as pride, our indifference to official favour as active antipathy and our aloofness as a desire to avoid contact with the officials. We know it to our cost now that our policy was not a wise one. It has done a good deal of mischief. The situation has become very

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acute now. I think it is high time that we threw off this reserve, although I am aware that this sudden change in our attitude will again be misinterpreted and we may possibly be thought to be trying to hoodwink the authorities and may receive a rebuff, and sometimes he treated with positive discourtesy. But we must remember that we as well as the officials are men, beings of limited knowledge and understanding. None of the parties possesses the art of reading the thoughts of the other. We shall be judged according to our acts. If we do nothing, let the judges see the real springs of our actions and if we are misjudged we shall have ourselves to blame. We should, therefore, do everything that we can honestly and honourably do to end this unpleasant situation. If we should fail even then, it will not be our fault and we shall go to our doom with a clear conscience and a firm conviction of having done our duty.

I am sorry to have taken up so much space with a matter that properly formed no part of the subject in hand. Now I turn my attention to the remedy of the evils which I have described in my article.

The first thing which we ought to do without a moment's delay is to make efficient arrangements for studying the *Vedas* in a thoroughly scientific manner. We ought to be heartily ashamed of the way in which we have neglected the study of the *Vedas* so far. In Europe the *Vedas* are studied as if they were the relics of a barbarous age. They are studied simply in the hope that they may help in obtaining an insight into the workings of the mind of primitive man. The *Vedas* are not treated as a living organism; they are looked upon as bones of an extinct animal and the Scholars proceed to arrange them in the way that best suits their passing fancy or their preconceived opinions. The result is a hideous brute with a huge jaw and a huger tail. It is given a name and its life history

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is written with great show of learning. The world booms with the great discovery and soon there springs into existence a number of theories about its functions and origin. According to one the Vedas are the songs of praise sung by the simple shepherd priests of ancient India in honour of Agni, Varuna and Indra &c. who represented the great forces of nature. If their pasture lands were destroyed by fire they at once ascribed the calamity to the anger of Agni and they proceeded to propitiate the offended deity with libations and sacrifices. If rain did not fall in time or in abundance they fell prostrate before the great thunderer Indra and composed beautiful songs in his honour. According to another theory the Vedas contain simply the ritualistic ordinances. We are told that the ancestors of the Hindus sacrificed all animals including the cow and the human animal to their gods whose altars were always reeking with the smoke of burning flesh. The Vedas are said to contain the minutest details connected with these Sacrifices; how the animal was led to the sacrificial ground; how it was tied to the sacrificial post ; how it was dismembered and what special virtues resided in each limb of the slaughtered animal. A third scholar maintains that Indra, Varuna, Agni &c. did not represent the great forces of nature; they were real mortals who happened to be called Indra, Varuna, Agni &c., and because they accomplished great deeds they were raised to the rank of gods. We are confronted with a fourth theory and the Vedas are said to inculcate ancestor worship, the worship of the *pitris*. All these theories are regarded as gospel truth and they are taught to our children in the Schools. We see all these wild pranks of the fancy of the European scholars and see the mischief they are doing, but we do not do any thing to counteract their effect. The Vedas have become the whetstone to sharpen European intellects upon. They have been pinched and squeezed out of shape altogether and it is difficult to believe that they are the same Vedas as were

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believed by our Rishis to be the word of God and a repository of all sciences and spiritual truths. It is, therefore, our bounden duty to at once take up the study of the Vedas in a scientific and systematic way. The Rishi has given in our hands the key of Vedic interpretation and we have only to put it into the lock and there is no doubt that we shall unlock the treasures of spirituality and wisdom that lie hidden in them. But even this is not easy. This will require the life—long labours of men of vast learning and great piety. Our difficulty is that we have not among us any man possessing great intellectual powers and vast erudition capable of tackling the subject single handed. We should, therefore, have recourse to the principle of cooperation and division of labour. Let us bring a few of our best Pandits together and associate them with an equal number of graduates thoroughly conversant with western philosophy & science and also possessing a good knowledge of Sanskrit. Let us give them a decent building to live in and let us make ample provision for the expenses and maintenance of their families, and the education of their sons and daughters so that they may be free from worldly cares and be able to devote themselves entirely to the study of the Vedas. We shall have to provide them with a good library and a fairly well equipped laboratory. They will make the interpretation and explanation of the Vedas and Shastras their sole business in life. They will be required to take up the study of a particular subject jointly and according to a definite plan which will be previously laid down in consultation with them. They will publish the results of their study and research in a periodical specially started for this purpose. Outsiders of Vedic persuasion will also be allowed to become members and to utilise the library and the laboratory on payment of a fixed amount, but no one will be admitted to membership against the consent of the resident members. Other details can be worked out if this matter is seriously taken in hand. The scheme is, no doubt costly

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and to many it may appear to be quite impracticable at least for the present. The question of funds is no doubt a knotty one and not at all easy to be solved. We have so many institutions to maintain and so many other things to attend to all requiring money that we cannot dare to launch another institution which can not be got into full working order without a permanent income of 3000/ or at least 2500/-a month. Where is all this money to come from! At present we could not provide half this sum even if we put the greatest strain upon our resources. Even the Gurukula which arouses so much enthusiasm and excites so much sympathy among men outside our Church cannot get frunds enough to meet its daily and hourly growing wants. The authorities are driven to their wits' end to make the two ends meet. This is not the case with such a big concern only as the Gurukula. I believe the state of affairs is the same everywhere. All of our institutions repeat the same tale of diwindling income and increasing expenditure. And our difficulties are increased a thousandfold by our insensate folly. We are spendthrifts of the worst type. We are insolvents and yet we go on incurring liabilities after liabilities. With not a pie in our pocket we are ready to embark upon schemes involving expenses of hundreds of thousands of rupees. Every one of has got his own pet scheme and is ready to persuade others to adopt it. There are men among us who have no respect for any organisation and who do not brook any restraint upon their actions and what is the strangest fact of all, such men find followers and admirers ready to provide them with money. Men of this type have caused us to squander away thousands upon thousands and the institutions started by them like the proverbial white elephant are driving us into the pit of bankruptcy. I shall not say anything more on this point lest I should again be taken to task for an inordinate love for exaggeration. Well it is, indeed, undesirable, impolitic, and imprudent to go in

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for a fresh venture which may involve us in liabilities which we may find impossible to meet. But we cannot postpone it also. To me it appears to be the most crying want of the times. We are really upon the horns of a dilemma. I confess I donot see my way out of this most embarrassing situation. But there are wiser heads in the Samaj and some for-seeing and skilful economist will surely devise some means of extrication from this difficulty. I may, however throw out one suggestion. We may make a small beginning as a tentative measure. We may depute one of our best Pandits and a graduate versed in Western philosophy and another in Western science for two years at first and attach them to the Gurukula and build quarters for them in the Gurukula Bhumi. They will utilise the Gurukula library and laboratory and will publish the results of their joint study and research in the *Vedic Magazine* They will also help the tutorial staff occasionally. I think we ought to be able to find money for this. It will not obsorb more their 10,000 Rs. in all. If at the end of two years we see that the experiment is likely to succeed in future, we can continue it for another period and on a greater scale. If we think that it has been a failure, we can discontinue it and console ourselves for the loss of 10,000 with the thought that if we have lost, we have lost in a good cause. I am afraid the utility of the scheme will not be apparent at first sight. I shall, therefore, give an idea of the benefits which I think will accrue from it.

1. The members of this imaginary society will complete the Veda Bhashya of Swami Dayanand. This in itself is a task which will justify our investing any amount of money. During the 26 long years that have elapsed since the death of the *Maharshi* we have made no systematic and organised efforts to complete the work so near and dear to his heart which the cruel hand of death did not allow him to complete.

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2. They will have to write a fresh commentary on the Vedas based on the Rishi's Bhashya, of course, but fuller in which they will meet the objections and expose the errors of European Scholars. It is a stupendoms undertaking but it is not only well worth trying but also absolutely necessary.

3. They will write a critical commentary on the Brahmanas and the Upnishads. The Brahmanas and those Upnishads which are simply portions of the Brahmanas have suffered most at the hands of literary forgers, who have introduced into them not only absurd and childish but even obscene stories and rituals. The original text will have to be carefully separated from this venomous mixture. There are many obscure passages which have so far baffled all attempts to explain and elucidate them; there are many observances apparently useless but to which great importance is attached; there are many rules of conduct which appear to be vulgar and even indecent to us nurtured in the thoughts and usages of western civilisation, but compliance with which is absolutely insisted upon. All these will have to be explained in the light of modern research and scientific discoveries. The explanations will be based on actual teachings of science. It does not stand to reason that men who were capable of conceiving and giving expression to sublime thoughts and lofty ideals should have set the seal of approval on doctrines and observances that appear to be puerile. There must be some hidden meaning or some rational interpretation. It will be the business of our research institute to discover that meaning and interpretation.

4. Then there is the all important subject of *Yajna*. It opens up vast tracts for investigation and research. What atrocities and abominations have not been committed in the name of *Yajna*? The most inhuman and shameful practices have been sanctioned as sacred and meritorious.

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All this mischief has been done by the misinterpreting and misreading of texts. If it was ordained that Gomedha should be performed, the priests either consciously under the dominating influence of *Vama Marga* or unconsciously through ignorance caused their *Yajmanas* to sacrifice cows. As regards the Arya Samaj, it occupies a unique position. European scholars and Hindu Pandits all maintain that the Vedas sanction animal sacrifices. The Arya Samaj alone has taken up a contrary attitude. The position of the orthodoxy seems to be very strong. There are passages to be found in nearly every book on rituals which do authorise animal sacrifice. The *Puranas* and other books composed in comparatively recent times speak of it in plainest words. Animals are daily sacrificed in Hindu temples of goddess Durga and Kali etc. There is thus no doubt that for several hundred years the altars of Hindu deities have been dyed in gore. The Samaj has, therefore, a most difficult task before it. It has to prove not by fanciful and farfetched interpretations but by sound and cogent arguments and by interpretations that will be accepted as correct by the learned and impartial men all over the world that the Vedas do not sanction animal sacrifice. So far the Samaj has done little or nothing in this line. We expect that our institute will do this. We are convinced that the Rishi's position cannot be false. We have to defend and strengthen it.

5. Then we find that special efficacy is ascribed to special *yajnas*. There is, for example, the *Putreshti yajna* It is claimed that its performance will enable the childless *yajman* to get a son and heir. Then there are *yajnas* the due performance of which enables the parents to control the sex and the qualities of their offspring. There are special *yajnas* for ending the drought and bringing down rain. The members of the Institute will have to perform numerous experiments to discover and prove the efficacy of the special *yajnas*. They will have to analyse the different ingredients of the *Samagri* and to find out the properties of every ingredient. They

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will have to find out physiological reasons for the various observances prescribed for the *yajmans*. The Rishi has taught us that Havan was primarily meant for the purification of the three most important elements on which our life depends *viz* air, water and food. We nave been delivering lectures on the purifying properities of Havan but not one of us has so far tried to test the properties of the ingredients that we daily burn in fire. If we had done so we would have been able to demonstrate that what the Rishi said is the truth and nothing but the truth. How much would have been our gain ? We would have won the sympathies of the scientific world and through it of the Government and the enlightened public also and Havan would have become in no time a necessary adjunct of civilisation. We would have placed in the hands of medical and sanitary science a most powerful curative and preventive remedy. We depend too much on others. If by chance we receive a confirmation of our beliefs and practices from the researches of European scientists we move heaven and earth and wax eloquent over the scientific character of the Vedic teachings. Is it to our credit? A French professor has very recently proved by actual experiment that the burning of sugar is a most powerful germicide and this incident has gone to embellish our discourses. But such windfalls donot occur often. We must put our own shoulder to the wheel, otherwise we shall remain where we are. This research work will be productive of another good. Where on the one hand it will demonstrate the utility of a certain practice, it will also find out the defects and harmful character of other practices. Suppose for instance that scientific experimentation were to prove the utter worthlessness or positive inutility of a certain ceremony. Will it be a small gain to discontinue and abolish it ? We shall not only save time, trouble and expense entailed by its performance but also prevent the injury caused by it. It will thus be possible to resuscitate and popularise the *yajnas* and to vindicate the wisdom of the

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Rishis who instituted them in remote antiquity. It will also be possible to devise new *yajnas* for stamping out and preventing epidemics, of which several new varieties have come into existence in recent times.

6. The Institute will take up the study of other religions and philosophies and will be able to conclusively prove the beauty and sublimity of the Vedic faith. A comparative study of religions will bring out the points of similarity and difference between one faith and another and it will also explain the origin and development of many a doctrine. Many doctrines which are now claimed by some religions as peculiar to themselves will be found to have been borrowed from the oldest religion of the Vedas. Thus the work of dissemination of Vedic principles will be come easier.

7. The Institute will also take in hand the work of translating useful books from other languages into *Arya Bhasha* and will write original text books and treatises and will in this way prove a great benefactor of the country. Our literature will be immensely enriched and people will be able to receive scientific education in their own mother tongue. They will no longer be under the necessity of learning a foreign language before beginning the study of sciences.

8. The Institute will also search for ancient works. It is well known that Sanskrit literature was one of the richest literatures of the world. It contained works on almost all the subjects. A great portion of it has perished in the great deluge which overwhelmed India in the Post Mahabharat period. The portion that has survived it is very small. There are very few works in Sanskrit now extant which can be called ancient in the true sense of the word. More than nine-tenths of the books are comparatively modern. They cannot claim a higher antiquity than the early centuries of the Buddhistic or the Christian

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era. There are indeed very few books to which an earlier date than 1,000 B. C. can be assigned. The tendency of European Scholars is against assigning remote dates. They cannot bring themselves to beiieve that civilisation can be older than 6,000 years—this being the period of man's first appearance on earth according to the Bible. They cannot shake themselves free of this Biblical prejudice. Mr. B. G. Tilak has tried to prove in his two works Orion and the Arctic Home in the Vedas that internal evidence shows that the Vedas are much older than 5,000 years—the date fixed by European Scholars. Mr. Tilak thinks that the Vedas could not have been composed later than 10,000 years, but they may be much older. Mr. Tilak's arguments are certainly very ingenious, but the European savants have generally not accepted them. When we say that the Vedas were given to men in the beginning of creation, we are pooh-poohed and the Europeans smile at our simplicity and credulity. It is possible that this search for ancient books may one day bring to light some work that may strengthen our position and prove the Vedas to be more ancient than they are generally believed to be. It is a notorious fact that Hindus in their ignorance hide these ancient manuscripts as a man would hide his guilt and there is no doubt that many works are still providing food to the worms in the dark corners of the dingy dwellings of our priests. Some of these worthies will not part with their treasure either for love or money, but others are more amenable to reason when it takes the form of shining rupees and it is not to much to hope that the institute may be able to secure some really useful ancient manuscripts. Our Government maintains a special department for the search of such manuscripts which has unearthed many books of great value from the historical and antiquarian point of view. It is certain that our institute will be a welcome and useful worker in the field and will be able to reap a rich harvest and who knows it may stumble on a great find which

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may illumine the dark periods or fill up blanks of Indian history !

9. It will prove an excellent training ground for those of our Brahmacharies who will have a taste for original work and it will also find work for our *vanaprasthas* having a literary or scientific bent of mind. It may in time develop into a Research Institute for post grauduate studies. It will serve as a bureau of information on all sorts of subjects, it will provide us with experts in the various arts and sciences ; it will be a recruiting ground for professors and teachers of our Gurukulas, colleges and schools ; it will give us preachers thoroughly learned in the Vedic lore and familiar with the religious philosophies of the world.

I am afraid I might be accused of building castles in the air and for the time being living in Utopia. But I am confident that on deeper thought the scheme I have put forward will not appear impracticable or impossible and the hopes I have been building upon it will cease to look wild and impossible of fulfilment. Let us turn our serious attention to it and let us make a beginning however small in right earnest and I have no doubt that we shall not be disappointed in our expectations.

Preparation and training of preachers is another matter which ought to engage our immediate attention. To find good preachers who will live up to the ideal of their noble calling, who will devote themselves to the preaching of the Vedas to humanity, who will be an embodiment of the cadinal virtues, who will have a genuine love for their work, who will have hearts large enough to feel for their fellow creatures in suffering and stout enough to face and overcome difficulties—yes to find preachers of this type is a problem. That has been present before us from the beginning and yet we have turned our back upon it and instead of setting about to solve it in a practical

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and business like spirit we have as is our wont trusted to that huge humbug Chance. We must remember that preachers donot drop ready made from heaven. They are to be trained to their duties. We seem to think that any man is qualified to go forth into the world as the preacher of the Vedic Church who can mumble out a few Shlokas of Sanskrit, can hurl upon the audience a jumble of incoherent and disjointed sentences, can splutter forth a few commonplaces and trite sayings, has got or has not got sense or tact enough to alienate the sympathies of his hearers, is the proud possessor of an intellect that knows how to silence an adversary by ridicule instead of reason, who has a character that will not bear any close scrutiny, who can recite Vedic Mantras in a sing song way and can conduct cur ceremonies in a stupid and inane way. God forbid that I should be understood to imply that all of our preachers are such. Many of them are men of deep learning, broad and enlightened views, eloquent speakers, accomplished and skilful debaters, of genial temperament, of sterling worth and of high moral character who would adorn any church. What I mean, is that if we have got good preachers it is only due to chance and not to any efforts on our part. If we want to take credit for having brought good men into the field we should also be prepared for the shame of having forced upon the public men of the opposite type.

It is absolutely necessary that there should be made some serious efforts for the preparation and training of preachers. I am not in favour of opening Updeshak classes without any plan or system. The first thing I would suggest is that some of our Brahmacharies after they have completed their studies should be induced to adopt the calling of a preacher. I hope a few of them will be willing to forego their worldly prospects and be satisfied with this humble walk in life. We may also select suitable young unmarried men from

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among us also who are known to bear a blameless character and who have received education at least up to the matriculation or entrance standard of our universities. I would like to keep them in training for three long years under a head updeshak with whom they will reside. The head updeshak will not have more then five men at any time to attend to He will not only train them in the art of public speaking and debate, he will also keep a strict eye on their character and will train them in the virtues of self control, humility, forbearance, affability, geniality. He will instil into them a genuine love for their work. They will also cultivate a habit to feel for and help others in suffering physical or mental. They will be given lessons in *yajnic* matters so that they may be able to officiate at ceremonies. If possible we may give to some of them medical training so that they may be able not only to minister to a mind diseased, but also to cure the ills that flesh is heir to. We may open charitable dispensaries and put them in their charge after the fashion of the Christian missions. To some of them we may give an educational training and we may employ them in our Schools. Our would be updeshaks will not be allowed to marry while in training under the head updeshak. We can very well imitate the Christian missionaries in another respect. We shall not only make a provision for the updeshek, but for his wife and children also. There will be one scale of pay for the married and another for the unmarried updeshaks. Every child will have its expenses provided by the Samaj and will receive the education suited to it at the expense of the Samaj.

I hope in this way we shall have preachers of the proper type and many of the complaints sometimes made by and against our preachers will vanish and the *prachar* work will be carried on in a natural and efficient manner.

As regards hymns, our Pritinidhi Sabhas should have a selection of good hymns prepared by a competent

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person. The hymns should be selected from among not only the books prepared by men of our faith, but from the works of old Hindu devotees such as Goswami Tulsidas Surdas, Kabir which are true poetry, musical and full of *Bhakti rasa* true devotional spirit and feeling. I do not know why such hymns should be tabooed by the Samaj. Only with minor alterations and adaptations they can serve our purpose. The *Pratinidhi Sabhas* should ask the Samajes to allow only the hymns from the selection to be sung in their meetings. Thus alone can we rid the Samajes of this pest of socalled Bhajans. I am glad to learn that the Arya *Pratinidhi Sabha* U. P. is trying to have such a selection.

I am afraid I have drawn unduly upon the courtesy and indulgence of the Editor and the patience of the readers, and I should bring this article to a close.

Ghasi Ram.

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The Gurukula Samachar.

Motto I :— By the force of *Brahmcharya* alone have sages conquered death.— *The Veda.*

Motto II :— The welfare of society and the justice of its arrangements are, at bottom, dependent on the character of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts.—*Herbert Spencer.*

New Members of our Family.

25 New Brahmcharies have joined the Gurukula this year. Out of 6 Brahmcharies who presented themselves on the dates previously announced the required number was selected by a committee composed of Mr. Balkrishna M. A. Principal, Pandit Kashi Nath, Professor Rama Deva, Mr. Govardhan Head Master and Dr. Chunilal, our Medical adviser. The rest had to go back. It was with a bleeding heart that we bade them farewell, but so long as educated India does not fully realize its duty by the Gurukula and fully sufficient funds are not forthcoming the Gurukula authorities cannot but shut the doors of the institution against many an aspiring, deserving and promising candidate and to disappoint the fondly cherished hopes of many parents. They perform this painful duty with heavy hearts and their sorrow and grief at the time of refusal certainly do not render their position any the more enviable, but there is no help for it.

Our next Anniversary.

Then 8th anniversary of the Gurukula Mahavidyalya commences on the 23rd of March. The first three days will be taken up by the Saraswati Sammillan celebrations. Learned papers will be read in Sanskrit and Arya Bhasha and scholarly men all over the country have been invited to participate in the discussions. Learned lecturers and speakers have been in-

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vited to deliver lectures and sermons. It is expected that the coming anniversary will be as grand a success as its predecessors. Though the clouds are thickening round us and the enemies of the Arya Samaj are singing paens of thanks giving and anthems of glory, let us not lose heart, hope or resolution. Let us rather prove to our countrymen that persecution has never yet killed a virile faith and a manly religion which has a message to deliver to humanity. Arya brethren from all parts of India and other sympathisers of the institution should muster strong on the occasion and no efforts should be spared to collect funds. May we hope that by the united efforts of zealous and self sacrificing Aryas at least 1 Lac will be collected in hard cash? Let us make strenuous endeovours and display true Aryan fortitude and perseverence. Let us breast the storm manfully and valiantly and illustrate the saying of a great Greek philosopher. "The sorest tempest has the most sudden calm".

Those who desire to serve as volunteers will please communicate with the Governor at an early date.

The Annual Examination.

The Annual examination of the College commences on the 1st of March and that of the School on the 8th of the same month.

**** *The Editor of this Review does not undertake to return any manuscripts; nor in any case can he do so unless either stamps or a stamped envelope be sent to cover the cost of postage.*

It is advisable that articles sent to the Editor should be typewritten.

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SUPPLEMENT.

THE LAHORE ARYA SAMAJ ANNIVERSARY.

WHY ARE WE.

Substance of an English Lecture delivered on the occasion of the last anniversary of the Lahore Arya Samaj.

INTRODUCTORY REMARKS.

GENTLEMEN !

The subject in hand is very important and I do not feel confident that I shall be able to do full justice to it. Youngman as I am, I cannot pretend to have my judgement and convictions matured by long study, sweet-bitter experience and purifying sorrow. There is, however, one thing in my favour. My words shall be the words and outpourings of a heart that feels. Therefore, there is every reason to demand your kind indulgence and undivided attention to this most significant subject on earth.

I come not to solicit frequently recurring applause by displaying to you an overflow of powerful feelings or by setting before you an array of words and expressions sweetened with wit, enriched with flowers of rhetoric, and embellished with lovely figures. To-night we have to discuss problems of life and death and therefore we ought to be serious, sober and simple.

As all of you know the subject of my address is "Why are we". These words must have sounded at once strange aud meaningless in many ears because you, you

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who are unconsciously passing your time in the hurly-burly and hum-drum of city life scarcely bestow a passing thought on the aim and mission of man's earthly career. A mason employed on the building of a house is usually ignorant of its general design and at any rate does not keep it constantly in mind. So it is with man: in working through the days and hours of his life, he takes little thought of its character and goal as a whole. But if there be any merit and importance attaching to a man's career it is necessary and advisable for him to turn his attention now and then to its general plan. Hence it is that I have taken this opportuuity to deal with the subject before such a vast and intelligent audiences.

LIFE—A HORRIBLE TRAGEDY.

When I look at some of you and your innumerable brothers outside this hall, I feel that I am being defied by you in anticipation of what I have to say. You seem to think that there is a law of life—a law immutable. inexorable and eternal—that life is given us not to be enjoyed but to be over come, to be got over; that we are despatched to this earth to fall victims to biting cares. acute pain, gnawing anxieties, excruciating anguish, abject poverty, wretched misery, doleful degradation, destitution, decay, decrepitude, death and dissolution and all the other thousand 'lls of life; that we have been sent to be preyed upon by harrowing sorrows, grievous affliction, lamentable grief, depressing sadness, dismal disconsolation consequent on the bitter seperation of of those who are dear and near to us, now of our parents, wives and sons, then of our brothers, sisters and all the endless succession of relatives; that we have been specially meant to see dreadful dreams, hear dismal screams, sullen moans and deep groans, shrieks of woe and cries of foe and foe; meet cruel hate, fierce revenge, intense disgust, supreme contempt. Fie on man, that this should be the true representation of his real life.

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GENTLEMEN!

Who among you, be he a millioned millionaire or a penniless beggar, can say honestly that he has not been tormented by thousand doubts and cares,losses and crosses, shame and dishonour ? Who among you can boast that he has not suffered from the cold and heavy death of his dear ones ? Who among you has not been made the dupe and tool of Fate that she, that wayward she, may play with him at her sweet will and leading him by the nose like a bear, bid him dance all the while ? If there is none or only few, then God must have been the most malicious being and He must have created man to undergo a series of punishments on this earthly hell ; and to be brief, there is no other kingdom of Pluto : the fancied hell is the same as this earth.

VEDANTISM—A SIN.

In such a case is it wrong and undesirable that great men like Voltaire and Plutarch getting despondent of the suffering, the dullness, the moral depravity rampant in the world, should have tried to fly from it to solitude ? Was it wrong that Plutarch exclaimed "The streams, the plains, the woods know well, how I have tried to escape the perverse and stupid people who have missed the way to heaven ? *Yes, it was wrong and undesirable. I look upon such a separation as a fatal weakness and a mortal sin unless it be meant for self-betterment and self-preparation, to be utilized again to reform the conditions from which men fly in disgust and despair.*

THIS EARTH IS A LOVELY PANTHEON.

Human soul is inherently sinless. Evil is not the work of God but of our own make. All the legions of pain and misery have emanated from Social Misdirection, Educational Misdirection and Hereditary Misdirection. Then how can we blame God for these evils ? If we had been meant to

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undergo countless miseries, the creator would not have made all Nature beauty to the eye and music to the ear. All would have been hellish darkness, dimness, dinginess, chaos, confusion worse confounded. Life is not a tragedy though tragic scenes do at times pass from before our eyes; it is a comedy very often. Our life, therefore, is not a burden; not something which had better not have been and which to disown and disclaim is the highest wisdom; nor is God the most malicious being; neither is *this pleasant earth a veritable hell.*

This planet is a lovely pantheon and not a pandemonium, and this life is most precious because it is in this existence only that we can rise higher and higher to regions of perfect bliss, or lower ourselves into bottomless perdition. Man is the noblest work of creation, according to all theists and the evolutionists endorse the same view. With Andrew Davis the utlimate aim of Nature was to create man. "It was originally designed", says he, "to unfold through countless series, degrees and groups of physical and sentient organizations, the material and spiritual constitution of man."

CREATION IS NOT AIMLESS.

When man is the perfection of evolution, when he is the noblest work of God, can it be that these millions and billions of painful travails of Prakrati and Atma, Nature and Spirit, were without any object? No, it can never be. Man must have been created to do something, to attain and achieve something. The barrenness of life owes its birth in the brains of cynics, stoics, skeptics, calvinists, pessimists and men of the same Creed. Wordsworth once exclaimed in the strain

> To me the meanest flower that blows can give
> Thoughts that often lie too deep for tears.

In contrast to him, how low and fallen are some men in whom the life of the noblest creature on earth

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can evoke no thougts at all. Man is not born through a mere freak of chance. He must have come to fulfil some object though, it being locked up in the mysterious bosom of that most High, may not be exactly and distinctly seen by mortal men.

MAJORITY OF MEN-MERE BRUTES.

BROTHER ARYAS !

Having seen that there must be some aim and object of man's career, I proceed to find out some special characteristic which marks him out from all other sentient beings. Man is different from animals not only in form, shape and colour but in his mental and moral qualities. They are in the Bhog Yoni. He is in the Karma Yoni. They have no will, no reason and intellect of their own. He has reason and will, can alter the conditions, circumstances and environments as much and as often as he likes. They, in one word, are the abject slaves of Nature; he is her perfect master. In fact civilization is nothing but the mastery of Nature. But if somehow a vast majority of men possessing all the physical, mental and moral abilities of enslaving Nature, should allow themselves to be enslaved by her, are they not brutes and rather worse than brutes for they have allowed themselves to be degraded, dehumanised, and virtually brutalized themselves and what is more, allowed that sublime spirit within them to be belittled and deformed ?

GENTLEMEN !

It is for this reason that I see no difference between animals and most of the rational beings—the so called lords of creation. They are positively worse than their fellow denizens of the wood and the wilderness. A cub is reared and fed by its leonine mother, taught all the ways to prey upon other animals and then abandoned to shift for himself in the struggle for life and subsistence.

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From the dewy morn to the starry night, he and other animals are preying upon each other to fill their stomachs with the flesh and bones of others, to appease their hunger and spin out the thread of their existence to a few days more. These animals do nothing but live the days they are destined to pass on this planet, and pass them too in the specific manner they are forced by nature and circumstances to adopt. A lion, for instance, can not become a vegetarian, not because it is absolutely impossible but because he has not the adequate intellect to think for and against flesh-eating. He is in the Bhogyoni—suffering a series of punishments for his preceeding sins by living in the leonine state of existence. *The actions of animals can be stated in the form of a formula that they do nothing but somehow feed and protect themselves all their life. Now if this and only this be done by men* who have reason, free-will, the accumulated experience of thousands of centuries; who frequently listen to the discourses of religious men on this life and the life to come and who again have the examples of great men before them; I say, *if men should be ever and anon engaged in gorging their own bellies and seeking the means to do so, they are no better than dogs.* Their canine brethren have this much to say in their favour that God deprived them of the means of self betterment, but what earthly and reasonable excuse can be put forward by men ?

MANY RICH MEN WORSE THAN BRUTES.

On the one side are the extremely poor steeped in savagism, barbaric ignorance and enslaving superstition. On the other extreme are the rich drowned in fastidiousness, refinement, luxury, vice, licentiousness, inebriety. If these two sets of men forming the base and apex of a society do nothing but pass their days miserably or happily in the material sense of the words, then are they in any way better than their brethren of the brute world ? Gentlemen ! Mine is an emphatic No. I declare this truthat

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the top of my voice with all the force of emphasis at my command *that a self-centred and self-worshipping man is worse than brutes—the poor man because he has by nature been handicapped at his very birth through his previous Karmas; the rich man because he having all the means to do something, frittered away his life, his money and his energy in useless things.* Brothers! Opulence airs itself as if it were undeniably superior to everything and always looks down upon others with intense disgust and supreme contempt. *But I place the selfish wretch in the same boat with the extremely poor and the beast, who are by Nature prohibited to do anything for others.* For if a poor man does nothing but earn the means of subsistence for himself and his family, and whiles away his leisure time in busy idleness and vacantly musing in the woods, the rich man plays his part no better, though, no doubt, he does it fastidiously.

He brings up his child in all sorts of comforts and luxuries, gives him an education which should provide him with those enviable things. When that unmoral innocent creature grows to be a man, he spends his life in earning the means to satisfy his multifarious wants for building him country–villas, town–mansions, for giving him various luxuries of the table, for providing him manifold means of locomotion—airships, motor-cars, phaetons and chafing, foaming, fleeting horses. In short, from the similing morn to the starry night there is no other consideration to that rake but of materially shining in the society and gorging his own belly with the choicest of dishes.

Now, Gentlemen! is this wretch of a man better than a beast? No, he is positively worse, because he has willingly flung away the teachings of humanity, of godly men, of God, wilfully shut his eyes upon the tremendous mass of wretchedness rampant in the world and deafened his ears against all the crying miseries of his fellow brethren.

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DHARMA—SPECIAL CHARACTERISTIC OF MAN.

BROTHERS!

We have thus seen that the mere passing of our earthly career in misery or in material happiness does not make man man. There must be same peculiar characteristic which distinguishes man from all the animate world, raises him to the full dignity of man, bestows on him real happiness, gives him glory here and hereafter and makes him fulfil the mission for which he has been sent to this planet.

We read a very beautiful sloka in Hitopadesha:—

आहार निद्रा भय मैथुनं च ।
समान्यतत् पशुभिर्नराणाम् ॥
धर्मो ही एको ऽधिको विशेषो ।
धर्म हीनः पशुभि र्समानः ॥

The full realization and performance of Dharma only makes man man in the fullest sense of the word—a man per excellence, otherwise he is but a fraction of man or even an animal with whom he has got a common ground which is the least noble and lowest—that part which is trivial, vulgar and mean.

The same idea is charmingly expressed in an English couplet:—

I slept and found that life was beauty,
I woke and found that life was duty.

TRUE MEANING OF DHARMA.

But what is that Dharma, Gentlemen! that duty which so much distinguishes man from all other creatures. This can be easily found out if we glance at the accomplishments of great men whose deeds are treasured in the remotest recesses of our hearts, whose names are cherished by every man, woman and child, who are now the luminaries of the firmament of time, who "came here as trailing clouds of glory from

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God who is our home." Shri Ramchandra, Lord Krishna, Lord Budha, Lord Christ, Confucious, Zoro-aster, Pythagoras, Socrates, Plato, and Aristotle, Moses, Mohamat; Luther, Calvin, and Wesley.; Shankracharya, Guru Nanak, Ram Dass, Chaitanya and Swami Dayanand Saraswati, are the prominent stars forming a very brilliant galaxy to which all nations might look with pride and admiration. These great souls were the saviours and redeemers of mankind. These can give us the true clue to the real aim of man on this earth.

Why are their names indelibly written in the annals of mankind and on the heart of humanity? Why? Because they lived, bled and died for mankind; because they ever-rode their low natures, stepped out of the sphere of self-love, self-esteem, self-aggrandisement and walked forth to embrace, comfort, uplift and elevate their fallen brethren.

TEACHINGS OF LORD BUDHA.

GENTLEMEN!

Why do we adore and worship Budha? Why? Because he fought all his life against the inhuman Brahmanical practices; because he tried to abolish animal sacrifices, because he tore down the fetters of caste, colour and creed that were enchaining, belittling and brutalizing the majority of the then Indians; because he preached the law of piety, the principle of the brotherhood of all living creatures and not only the brotherhood of man; because he taught toleration, charity, respect of parents and preceptors, and worship of one sole God; and lastly, because he being a prince by birth and cradled in all sorts of luxuries, led a life of self-denial, self-sacrifice, self-renunciation and self-abnegation.

WORK OF RISHI DAYANAND.

Why again do we love Swami Dayananda—that Rishi who would have been given a place in the pantheon of

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Hindu gods and looked upon as the incarnation of Shiva as Rama and Krishna are, had *we* not preached against idolatory and incarnation. ? Why do we respect, if not worship Dayananda? Why, because he removed from the sun of Vedic knowledge the dust and dross, the filth and impurity that had been accumulating upon it for centuries together; because he revived the teachings of our hoary and illustrious forefathers; because he drove away the darkened and darkening, threatening and thundering clouds of mental and moral slavery, superstition, fear and ignorance from the Indian mind, because he placed before his countrymen and the world at large a religion ancient, true, pure, perfect, sublime to raise the diginity of man and put him on the path to peace, progress and happiness.

MORTYRDOM OF SOCRATES.

We may travel back on the mystical river of time and stop at the birth of several opulent spirits, we shall see the same wonderous and Kaleidoscopic pictures of their lives. We may breathe a while at the birth of Socrates whose life like Christ was a signal example of martyrdom, crucifixion, death, apotheosis following each other in rapid succession. But why? Because that 'Glorious monotheist' whose sovereign principle was '*Happiness comes out of goodness only*' preached in face of popular enthusiasm and convictions against the multifarious Greek gods who, like mortals loved, hated and quarelled with one another and thus demeaned the Greek spirit and vulgarised the Greek life.

SELF-IMMOLUTION OF WARRIORS.

GENTLEMEN !

There is yet another galaxy of dimly shining stars. Alexander, Xerxes, Hanibal, Caesar, Napoleon, Washington, Rana Pratap, Shivaji Maharaj—are prominent to our eyes. *They too share a place in the Temple of Fame,*

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though it be a niche only. Their names are not so much cherished because their fame is of a less intrinsic value. *What millions died that Caesar might be great?* What hundreds and thousands of men had to be despatched to the other world that Alexander might achieve fame? What cataclysms and volcanic eruptions had to be brought forth that Napoleon might wade through blood to the throne of a European Empire? However, they were also great. At times they did fight for self-aggrandisement, *but often they fought, conquered and died for the aggrandisement of their own country, and thus crushed that self-asserting consciousness that always induces man to be proud, vain, ambitious and cruel.*

From this brief survey of the history of mankind, we have seen *that living and dying for others is the true aim of life and the giver of greatest happiness and felicity.* Some of you might say "how can goodness—service of society —secure for us Moksha? Mine is the simplest reply. If Ram, Krishna, Budha, Christ and all the virtuous souls named above, have attained Heaven and as I believe they have done and attained it too by the very means that I have disclosed to you to-night, then service of society should be our greatest and dearest object because it would lead us to final liberation and perfect happiness.

LIFE—A MOVEMENT.

GENTLEMEN !

There is also another reason why we should be doing something for the sake of others. Life consists of movement, says Aristotle, and he is perfectly right. We exist physically because our organism is the seat of constant motion. If we are to exist intellectually, it can only be by means of continued occupation—no matter with what so long as it is some form of practical and mental activity. Mental activity all day long is simply impossible. Hence to check stagnation

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and the positive evils of permitting the Devil into our heart's sanctorium, we should be employed in sharing the misery and relieving the wants and sufferings of the poor and needy and thus usher out angels from their miserable bedsteads.

TEN ATRIBUTES OF DHARMA.

There remains now one more important question to be solved. How can we do this difficult duty of ours? What powers we ought to possess that we may be enabled to adequately perform our duty? Those powers and qualities that armour a man for the hard struggle that he is to maintain throughout his life, are beautifully summed up in one Sanskrit shaloka.

धृति क्षमा दमोऽस्तेयं शौचमिन्द्रय निग्रहः ।
धीर्विद्या सत्यम क्रोधो दशकम् धर्म्म लक्षणम् ॥

Forbearance, forgiveness, patience, non-theft, purity of body, mind and speech, control of passions, intelligence, learning, truthfulness, absence of wrath—these are the ten characteristics of Dharma.

GENTLEMAN !

Mind you, these are the attributes of Dharma and not our final duty itself. Just as the properties of a thing do not make the thing itself; just as, the few qualities of gold–its reddish yellow metallic lustre, its malleability, its inductibility, its insolubility in almost every acid—do not make what we know by touch and call gold, so forbearance, purity, truthfulness, etc., do not constitute our ultimate duty. *These qualities are only tools, instruments, accessories to our duty. Dharma is the service of society but that service can be adquantely, efficiently and faithfully performed through the possession of these tools.* The more or less efficiency of those means would make a man more or less fit to do his work. It would be clearly understood when this great and hidden truth is enunciated in the form of a formula. *Dharma is not the possession of these ten and a host of other virtues. A man*

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may have all these exceptional virtues, and yet he might not have performed his real and ultimate duty for which he should prepare himself. Remember this is an extreme form, because the possessor of these characteristics shall be at peace with all the world, a most envious and virtuous man. But in my humble opinion, this is not all that a man ought to do. **The quintessence of penance and self-mortification is to ook on this existence as abnormal, to shun the world and sigh and live for the world to come. But I think that man is to positively attatch himself to the world and its inhabitants and spend his life in performing actions:**

कुर्व्वन्नेवेह कर्म्माणि जिजीविषेच्छत ० समाः ।

SELF—MORTIFICATION NOT THE ULTIMATE DUTY.

There is no doubt that he is to do penance for some time, that he has to be a Tapaswi, an anchorite in order to inculcate those virtues in himself. But that is not all. "The aim of every man," said Humboldt, "shall be to secure the highest and most harmonious development of his powers to a complete and consistent whole." This advice is to be supplemented by the teachings of Richter who said, "*Man should make as much out of himself as could be made out of the stuff, not for himself but for others.*" We worship those great men, Budha, Dayanand and others, not because they were Tapaswis, not because they had to undergo a host of hardships to prepare themselves for the terrible struggle they were to fight; but on account of the tangible results of that tapasya. Self-preparation is no doubt good in itself because God also sees the intentions of men, but that is not all. Many anchorites must have died in the densest and remotest groves of forests or in the lonely caves of snow-clad mountains, and

"No one asks who are what they have been
More than he asks what waves
In the moonlit solitudes mild

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Of the midmost ocean have swelled,
Foamed for a moment and gone.

RISHIES NOT CONTENT TO PERFECT THEMSELVES MERELY FOR THEMSELVES.

My point of view is still more corroborated by looking at the lives of Narad and Vyas—foremost of the virtuous anchorites. They were not the idle spectators of the world in which they were born. *By years' penance in the woods they made themselves repositories of those ten virtues in their purest and highest form, but they were not content to perfect themselves merely for themselves.* They knew themselves and knew their duty too, and therefore faithfully performed actions suited to their nature. They taught lessons of morality to mankind. They strove hard to remove evils, eradicate sinful tendencies, and annihilate beastly passions from among men. They often voluntarily presented themselves to Dharmaraj Yudhistra and sinful Duryodhana, to exhort the former to persevere in the cause of virtue and to keep back the latter from the evil path, that they may thus save the world from misery which had been stored in the womb of futurity.

The argument of this part of my address may be closed by placing before your another important formula: *Tapasya is inaction, service is action.*

UNIVERSAL LOVE SOME WHAT IMPRACTICABLE.

Now I hope you have clearly understood that duty is the service of mankind, but that it can be performed only when we are the fortunate possessors of those virtues. But in the performance of this duty we must cautiously proceed lest we should be seeking a mare's nest, going after a mirage and a Will-o-the wisp. We ought to extend our love and sympathy but we must extend them by degrees—

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step by step—first to our tribe, then to our nation, and then our country and lastly the world at large. I do not at all want to minimize the importance of universal love, but at the same time I do not wish that I should preach to you something impalpable, intangible and incomrehensible. "Universal love says that great seer, Andrew Davis, "when thrown into an extreme form is anxious to embrace everything—even the universe. It renders the individual impatient if in any way restrained; he is quite unwilling to view the minutie of relations, desires, gratifications. It causes the spirit to be hasty, impetuous, precipitate and powerful. Nothing seems to be vast or great for its desires and capacity but everything seems removed and inaccessible ".

Such are the evils of universal love and hence our first efforts should be directed to turn and purify the mass of the evils rampant at our doors.

ART IS LONG AND TIME IS SHORT.

GENTLEMEN !

I have shown you the way, the goal, and the means to travel to your destination, but I have still to exhort you to unfalteringly go on that uphill path of the performance of your ultimate duty, or the day will come when you shall cry like a child over spilt milk, cry to call back your fast fleeting life. This calamity all of us should try to avoid. Art is long and time is short, but this shortness of the fleeting time is missed by many. They act and talk and walk as though they were to live three lives of mortal men. A thousand useful and youthful hours are wasted in ill-humour, in jests and in quarrels ; we let them slip by unemployed and sigh for them in vain when the sky is overcast. If these should be utilized in doing good to others, in comforting the sorrowful, in depriving misery of its sting, in extracting the bitterness of unsatisfied hopes and unrealized aspirations, in ennobling the minds of the

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ignorant, in giving sound ideas about the thousand countless things of this world, then we may be surely laying by an inexhaustable store of happiness for us here and hereafter.

We ought to utilize the present, remembering Seneca's advice *"Live each day as if it were thy whole life."* The present is the only real time we have. Past has already been bid farewell and future lies beyond our power in the lap of Gods. Unless we work hard and honestly in the seperate moments of the present, there shall be an end to life's work as a whole. "We are apt to forget that every day is an integral and therefore irreplaceable portion of our life and to look upon life as though it were a collective idea or name which does not suffer if one of the individuals it covers is destroyed". We ought to be very careful in utilizing every moment, lest the ebbing tide even now should hurry it into the past and thus our long art should be left undone and unfinished. But we as Aryans have still more to be cautious, because the immensity and magnitude of our work have assumed tremendous proportions.

BROTHER ARYA SAMAJISTS !

Some of you might not have perceived the reality of things, others truly perceiving it, might not have realized the importance of utilizing every moment of this span of life. But now you ought to be up and doing. You see the world sunk in heathenism, dismal darkness, enthralling superstition, abject slavery, idol-worship, nay, mammon-worship. Cold, heavy and dull materialism, corrupt poletheism, undesirable agnosticism, atheism that plague of society, the corrupter of manners and the underminer of property sway the hearts of men. Many of the so-called noblest creatures are no better than heaps of organised dust, stalking machines and speaking heads without souls. Should you allow such a lamentable mass of misery to

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continue, depress and weigh down mankind—you who have got the best means to remove it ? No, a thousand Nos.

Then, Gentlemen ! why should you not warily shun and eradicate the dangerous and spiritual poisons that are fast dissolving and ramifying themselves in the social organism ? Why do you not convert the dimly shining torch of your Vedas into a burning sun of dazzling efflugence ? You know that this material sun shines alike upon the literate and illiterate and is meant for all the world. Then was the spiritual sun co-existent with this material orb meant only for India and specially the Land of the Five Rivers ?

INDIA'S PAST.

Gentlemen ! Realise your importance and remember the work that you have done in the history of mankind. In the hoary past your forefathers were the proud preceptors of every race. Men of every tribe, colour and creed came to India to take their first lessons in civilization, to take Vivastha from their spiritual teachers, to visit this first and foremost country as a holy shrine.

These scenes, their story not unknown
Arise, and make again your own.
Snatch from the ashes of your sires
The embers of their former fires.

PROMISES OF THE FUTURE.

Brethren ! realize the significance of your life as Aryans. You and your posterity can become the saviors and redeemers of mankind, beacons to the depressed, faltering and fallen humanity; refreshing founts of inestimable spiritual water to the wandering and way-lost wayfarers in the dreary wildernesses of wild misconceptions.

You and you alone can thoroughly burn that loathsome mass of wretchedness and degradation. You can restore

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to the human race its lost religion and literature :—a religion the most ancient, most perfect and most scientific and rational ; and a literature the sweetest, the purest and the chastest. Do not try to shut your sun in a nutshell. Let it revivify and re-animate the spiritual world, facilitate and hasten the steps of progress, and humanize the western civilization, lest its whole fabric should prove too rotten and fall tottering to the ground with ruin and combustion.

Try to cultivate in your heart's soil the ten virtues and live and die for others. Then if you can not become prophets and patriots, saints and sages, you can at least assist in the rise, progress, development, expansion of spiritualism on this earth. Then the time shall surely come when this whole race shall be elevated to a pinnacle of undiminished glory unparalleled beatitude, everlasting perfection and inexhaustible bliss. Then at last there shall be ushered in an era so long and deeply cherished, so often pictured and prophesied by poetic fancy but never realized by men—that glorious Millennium which is

"sweet to the world and grateful to the skies."

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